

AN
INTERMEDIATE
HISTORICAL CATECHISM
ON THE
OLD TESTAMENT.

BY
REV J. W. MORCOCK.

Macon, Ga.:
PRINTED BY BURKE, BOYKIN & CO.
1863.



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**KEITH M. READ
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PREFACE.

WHAT a rich treasure is the Bible ! From it the old and the young may learn lessons of wisdom that all the knowledge of the world could not teach them. And the wisdom it teaches, leading as it does to salvation, is beyond all price—beyond all calculation. How proper, then, is it to lead the infant mind to this source of heavenly wisdom ! How appropriate in Christians, to prepare such volumes as will impress upon the youthful heart those great truths of providence and grace which are revealed in the Word of God—our only fount of knowledge of divine things ! They who do so, are real benefactors to the race—real co-workers with the great God of providence and grace. To them, souls, that else had groped in the darkness of ignorance, are indebted for the sunshine of celestial wisdom ; for the Word of God, simple as it is in narrative, and clear as it is in statement of truth, needs help to adapt it to the quick comprehension of infant minds. For this reason, and that the interesting and instructing narrative of God's dealings with our race may be brought within a small compass, and presented free from much extraneous matter, the present volume, as one of a series, has been prepared by the author. The want of such a volume was felt, because the war has cut off our source of supply for Sunday School Books, and because few of those published have gleaned just the field over which this author has gone.

In our Sabbath Schools, the Old Testament with its treasures of historical information is too much neglected : it has been customary to study the New Tes-

tament, and to seek to unfold its precious truths, almost to an exclusion of a proper attention to the historical developments of the Old Testament; but to a just apprehension of the New Testament, with its unspeakably valuable truths, a knowledge of the general facts of the Old Testament is necessary. Under such a view this volume has been prepared. It will be found to contain, in chronological order, as far as a categorical system of instruction can contain, a clear and succinct account of the leading facts and incidents of the historical books of the Old Testament. In style and amplification it has been adapted to infantile minds, the object being to bring leading facts into view plainly, and yet not burden the mind with a multiplicity of incidents.

As a short history of the development of God's providence in His dealings with our race, it is commended to Sabbath School instructors as a suitable book for Sabbath School classes. It will be seen that the references are many and pertinent; and it is hoped that it will be the teacher's aim and pleasure to see that these references are studied and learned, for the better comprehension of the lessons, and for the sake of a certain absorption of Bible truth.

The book is commended to God's people with the prayer that the Father of Light will bless it to the saving knowledge of many.

S. BOYKIN.

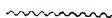
INTRODUCTION.

WHILST the writer of this little work would acknowledge, that it was undertaken with a view to his own improvement, he will state, that in his preparation of it, he has tried to render it as great an aid as possible to the child, and also suggestive of other questions to the Teacher. His duty is to take up the subject of each Lesson, at his leisure, and with calm meditation and prayerful study, invoke the Holy Ghost to lead him into all truth, and to grant him Grace to impart the true spirit of the Bible, to each member of his class.

PRAYING that God may sanction this effort, and enable the writer to complete the series of Questions, he designs alike for Infants and Bible Classes, he humbly submits it to the use of all, who, like himself, have felt their need of such a work.

AN ANALYSIS

OF THE INTERMEDIATE HISTORICAL CATECHISM ON THE OLD TESTAMENT.



First Period.—From the Creation to the Flood—Adam, Eve, Cain, Abel, Enoch and Methuselah.

Second Period.—From the Flood to the Call of Abraham—Noah and his three sons; Nimrod; the Tower of Babel.

Third Period.—From the Call of Abraham to the arrival of the Jews in the Promised Land—Abraham, Isaac, Jacob, Joseph, Moses and Joshua.

Fourth Period.—From the Judges to the Kings—Deborah, Gideon, Samson, Ruth, Eli and Samuel.

Fifth Period.—From the Kings to Captivity in Babylon, Saul, David, Solomon, Rehoboam, Jeroboam, Elijah, Elisha, Hoshea, last King of Israel; Zedekiah, last King of Judah before the Captivity.

Sixth Period.—From Captivity to the close of Prophecy, including all of the Prophets who left written productions, Jonah, Joel, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, Daniel, Ezekiel, Obadiah, (Ezra, Esther, Nehemiah,) Haggai, Zechariah and Malachi.

First Period.

FROM THE CREATION TO THE FLOOD.

FIRST LESSON

1. Who created all things?

Answer. God. Gen. i; 1. John i: 3.

2. Who was the first man?

A. Adam. Gen. i, 20.

3. Of what did God make man?

A. Of the dust of the earth. Gen. ii, 7.

4. Who was the first woman?

A. Eve. Gen. iii, 20.

5. How was she made?

A. Of a rib from Adam's side. Gen. ii, 22.

6. Where did God put them to live?

A. In the Garden of Eden. Gen. ii, 8.

7. Why did God drive them out of the Garden?

A. Because they ate of the tree of knowledge of good and evil. Gen. ii, 17.; iii, 22, 23.

8. What were the names of Adam's first children?

A. Cain and Abel. Gen. iv, 1, 2.

9. What became of them?

A. Cain slew Abel. Gen. iv, 8.

10. How was Cain punished?

A. God set a mark on Cain and he became a fugitive and a vagabond in the earth. Gen. iv, 12, 15.

11. Whom did God take before death?
A. Enoch. Gen. v, 24.
12. Why was Enoch translated?
A. Because he pleased God. Heb. xi, 5.
13. Who was the oldest man?
A. Methuselah.
14. How long did he live?
A. Nine hundred and sixty-nine years.—
Gen. v, 27.

Second Period.

FROM THE FLOOD TO THE CALL OF ABRAHAM.

SECOND LESSON

1. What did God say when he saw that the wickedness of man was great in the earth?
A. I will destroy man. Gen. vi, 7
2. Who found grace or favor in the eyes of the Lord?
A. Noah. Gen. vi, 8.
3. What did God tell Noah to make?
A. An ark, or large boat. Id. vi, 14.
4. Who were saved in the ark?
A. Noah and his sons, and his wife, and his sons' wives. Id. vi, 18.
5. What were the names of his sons?
A. Shem, Ham and Japhet. Id. v, 32.
6. What else was saved?
A. Two of every living thing, besides seven of all clean beasts, with food for Noah and for them. Gen. vi, 21; vii, 22.

7. How long did the waters prevail?

A. One hundred and fifty days. Id. vii, 24.

8. What became of everything that was not in the ark?

A. It was destroyed. Gen. vii, 23.

9. How did Noah tell when the waters were dried up?

A. He sent forth a dove and she came to him with an olive leaf in her mouth. Id. viii, 11.

10. What did Noah first do after leaving the ark?

A. He built an altar unto the Lord and offered burnt offerings. Id. viii, 20.

11. What token or sign did God give Noah that he would not again destroy the world by a Flood?

A. The Rainbow. Id. ix, 13—15.

12. How many languages were there at first?

A. Only one. Gen. xi, 1.

13. And what did the men speaking that language try to do?

A. They tried to build a Tower whose top might reach to heaven. Id. xi, 4.

14. How did God punish them for their pride?

A. He confounded their language; so that they could not understand each other's speech. Gen. xi, 7.

15. What was the Tower called?

A. Babel. Id. xi, 9.

16. What does Babel mean?

A. Confusion.

17. What became of those who tried to build the Tower of Babel?

A. The Lord scattered them abroad upon the face of all the earth. Id. xi, 8.

Third Period.

FROM THE CALL OF ABRAHAM TO THE ARRIVAL OF THE ISRAELITES IN THE PROMISED LAND.

THIRD LESSON

1. Where did Abraham live?

A. In Ur of the Chaldees. Gen. xi, 31.

2. What did God say to him?

A. He told him to leave his own land and country and go into one that he would shew him. Id. xii, 1.

3. Why did God command him to leave his own country?

A. Because the people were wicked.

4. What blessing did God promise him?

A. "I will make of thee a great nation and in thee shall all the families of the earth be blessed." Id. xii, 2, 3.

5. Which of his relatives went with him?

A. His nephew, Lot.

6. What did Abraham say to Lot when their herdsmen could not agree?

A. "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Gen. xiii, 9.

7 Where did Lot choose his abode?

A. Lot dwelt in the cities of the plain. Id. xiii, 11.

DESTRUCTION OF SODOM AND GOMORRAH.

8. In what way was Abraham useful in preserving Lot?

A. He prayed for Lot's deliverance, when God told him that the cities of the plain should be destroyed for their wickedness. Gen. xviii, 23-33.

9. How was Lot rescued?

A. The Lord sent two Angels to hasten him and his family out of Sodom. Id. xix, 12-16.

10. What became of Lot's wife?

A. She looked back on the burning cities and became a pillar of salt. Gen. xix, 26—Luke xvii, 32.

11. How old was Abraham when God promised to give him a son, Isaac?

A. Ninety-nine years of age. Gen. xvii, 1-19.

12. Why was his name changed from Abram to Abraham?

A. Because God said, "A father of many nations have I made thee." Id. xvii, 5.

13. Besides obeying the call of God to come

out of his own country, what other reason is there for calling Abraham "the father of the faithful?"

A. He was willing to offer up his son Isaac at God's command. Id. xxii, 2, 10.

14. Did he effect the sacrifice—did he kill him?

A. No. God sent an angel to stop him. Id. 12.

15. Where were Abraham and his wife, Sarah, buried?

A. In the Cave of Machpelah, near Hebron.

FOURTH LESSON

ISAAC.

1. What was the character of Isaac?

A. He was a man given to meditation. Gen. xxiv, 63.

2. Whom did Isaac marry?

A. Rebekah. Id. xxiv, 67.

3. From what country was she?

A. From Abraham's country; for he had made his servant promise that he would go back to his kindred and bring a wife for Isaac. Id. xxiv, 3, 4.

4. What were the names of Isaac and Rebekah's children?

A. Esau and Jacob. Gen. xxv, 25, 26.

5. What kind of a man was Esau?

A. Esau was a cunning hunter. Id. xxv, 27.

6. What kind of a man was Jacob ?

A. Jacob was a plain man, dwelling in tents. Id.

7. Which of them did Isaac love most ?

A. Esau ; because he ate of his venison. Id. xxv, 28.

8. And which did Rebekah love most ?

A. Jacob. Id.

9. Was it right for them to have favorites ?

A. No ; because it made their children jealous of each other and unhappy all their lives.

10. How old was Isaac when he died ?

A. One hundred and eighty years of age. Gen. xxxv, 28.

11. Where were he and Rebekah buried ?

A. In the Cave of Machpelah, that Abraham had purchased for a burial place. Gen. xlix, 31.

FIFTH LESSON.

JACOB.

1. While Abraham was the "Father of the faithful, and Isaac a man of meditation," how may Jacob be regarded ?

A. As a man of prayer.

2. What is the first instance of an answer to his prayers ?

A. When he was flying from Esau to go to his mother's relatives, he spent the night at

Luz, and then while asleep God appeared to him. Gen. xxviii, 10.

3. What did he see in his dream?

A. A ladder and angels going up and down on it between heaven and earth. Id. 12.

4. What did Jacob call the place afterwards?

A. Bethel, or "the house of God." Id. 17 and 19.

5. What did he vow to the Lord?

A. That if He would prosper him, he would give Him the *tenth* of all that he made. Id. 22.

6. Did the Lord answer his petition for prosperity?

A. Yes. For though he went over Jordan with only a staff in his hand, when he returned twenty years afterwards, he had to divide his family and herds into two bands. Gen. xxxi, 41—xxxii, 6, 7.

7. Yet after Jacob had sent all his possessions over Jordan, how did he spend the night?

A. In prayer for deliverance from the anger of Esau. Id. xxxii, 28.

8. What honor did God confer on Jacob for his faith in prayer?

A. He changed his name from Jacob to Israel. "God's man." Id.

9. How many sons did Jacob have?

A. Twelve, frequently called the twelve patriarchs. Id. xxxv, 23, 26.

10. When did Jacob die and where was he buried?

A. He died in Egypt, but was buried in the Cave of Machpelah with Abraham and Isaac. Gen. 1, 1, 2, 13.

11. How could his body have been carried that distance through so warm a country?

A. It was embalmed.

12. What was embalming?

A. It is one of the lost arts. We can only conjecture how it was done by the mummies that we get from Egypt. The body, after its most corruptible parts were removed, was surrounded with myrrh, and wrapt in several cloths, fastened with a peculiar kind of wax, and then laid in spices or something to prevent its decomposing. *Vide* Burder's "Oriental Customs," 471 p. London ed. 1840. Kitto "Cyclopedia," Webster, &c.

SIXTH LESSON

JOSEPH.

1. Which of his children did Jacob love most?

A. Joseph.

2. How did Jacob show his partiality for him?

A. By making him a "coat of many colors," or pieces; that is a long flowing coat worn by the better classes and reaching to the extremities.

3. What did his brothers call Joseph ?

A. The dreamer.

4. Why ?

A. Because he had told them several of his dreams.

5. What was his first dream ?

A. "Behold we were binding sheaves in the field, and lo ! my sheaf arose and stood upright, and behold your sheaves stood round about and made obeisance to my sheaf." Gen. xxxvii, 7.

6. What was his next dream ?

A. "The sun and the moon and the eleven stars made obeisance to me," that is did bow down to or honor him. Gen. xxxvii, 9.

7. How did his father treat Joseph after this dream ?

A. "He rebuked him and yet he observed the saying." Id. 10 and 11 vs.

8. Where did Jacob send Joseph when he was a lad ?

A. To look for his brothers and see if they and the flocks were well.

9. Did he ever come back to Jacob ?

A. No.

10. What became of him ?

A. His brothers sold him to some Ishmaelites that were going down to Egypt.

SEVENTH LESSON.

JOSEPH—(*continued.*)

1. How was Joseph treated in Egypt?

A. Sometimes very well and sometimes very badly.

2. Why was he east into prison?

A. Because the wife of his master, Potiphar, made a false accusation against him.

3. How was he released?

A. To interpret two singular dreams that Pharoah had had.

4. Did Joseph explain them?

A. Yes.

5. How was he rewarded?

A. He was raised to be chief man in all Egypt. Gen. xli, 41.

6. What did Pharoah's dream mean?

A. That there would be seven years of plenty and seven years of famine.

7. What did Joseph do in the seven years of plenty?

A. He had the corn put away in cities.

8. What did other people do when the famine came?

A. They went to Egypt to buy corn.

9. What persons came whom Joseph knew?

A. Ten of his brothers.

10. How did Joseph treat them at first?

A. Very harshly.

11. When did he make himself known to them?

A. When they had brought their youngest brother, Benjamin. Gen. xlv, 3.

12. What charge did he give them when he sent them back for their father?

A. "See that ye fall not out by the way" Ibid., 240.

13. What is the first lesson that we may learn from the history of Joseph?

A. That we should not be proud if our parents love us more than their other children.

14. What other lesson may we learn?

A. That brothers should love each other, and never quarrel.

15. What lesson does it teach us about telling lies?

A. That avoiding to tell the truth—as Joseph's brothers did, when they sold him—not only gives pain to others, but brings trouble upon ourselves. Gen. xlii, 21.

16. Because Joseph's dream came true, ought we to depend on ours?

A. No. Because in old times God made known his will in visions and dreams, but now we have the Bible to teach us our duty.

EIGHTH LESSON.

MOSES.

1. How did the Egyptians treat the Israelites after the death of Joseph?

A. There arose another king, who knew not Joseph, and he placed over them severe taskmasters. Ex. i, 10-14.

2. What cruelty did he wish to inflict on them?

A. That every male child should be destroyed.

3. How was Moses preserved?

A. His mother made an ark of bull-rushes, and put him in it, and laid it in the flags by the river's bank. Ex. ii, 3.

4. What great person saw it?

A. Pharaoh's daughter. Id. ii, 5.

5. What did she do when she saw the little child weeping?

A. She sent his sister, who stood near to watch the ark, to go and call a nurse of the Hebrew women for him. Id. ii, 7 and 8.

6. What name did she give him?

A. Moses, because she drew him out of the water. Id. 10.

7. How was he taught?

A. In all the learning of the Egyptians.—Acts, vii, 22.

8. What caused Moses to leave Egypt the first time?

A. He saw an Egyptian abusing a Hebrew and he killed him; but afterwards when he wanted to settle a quarrel between two Hebrews, one of them asked if he would kill him, as he did the Egyptian, and Moses fled. Ex. ii, 11-15.

9. Where did he go?

A. To Midian.

10. How was he pleased there?

A. He was content to dwell there, until God appeared to him in the burning bush. Ex. ii, 21, and iii, 2.

11. What did God tell him?

A. That he must return to Egypt and lead the Israelites to the Promised Land. Ex. iii, 10.

12. Did Pharaoh let the Israelites go?

A. No; not until God had sent Ten Plagues on the Egyptians.

13. What end did Pharaoh meet?

A. He and his host were swallowed up in the Red Sea.

14. What became of the Israelites?

A. After crossing the Red Sea in safety, they wandered about in the wilderness for forty years, because they often rebelled against God.

15. Where did Moses die?

A. On the top of Mt. Nebo, from which he looked at the Promised Land; but was not allowed to enter it, because at one time, he be-

came vexed with the people for their murmurs. Deu. xxxii, 49-51.

16. From this lesson what may we learn of God's providence?

A. That he takes care of individuals and nations.

17. And what may we learn of His justice?

A. That he will punish every sin, even the slightest, as is seen in the destruction of Pharaoh and his host, and in the death of Moses before reaching Canaan.

NINTH LESSON

JOSHUA.

1. Who was Joshua?

A. The son of Nun and the successor of Moses.

2. What is the meaning of Joshua?

A. It is derived from a Hebrew word (Yehoshua) "Saviour," or "whose salvation is Jehovah."

3. What did he do?

A. He led the children of Israel into the land of Canaan.

4. How did they cross the Jordan?

A. The Lord caused the waters to be kept back, and they became a heap, and the people crossed over on dry ground. Josh. iii, 16.

5. What did they do with the stones they brought out of the middle of the river?

A. They set them up at Gilgal, as a memorial of their having crossed Jordan on dry land. Id. iv, 20, 22.

6. When did the Manna cease on which they had been fed during their journey through the wilderness?

A. Just so soon as they had eaten of the corn in Canaan. Id. v, 12.

7. How was Jericho taken?

A. As the Israelites went around it for the seventh time on the seventh day, and the priests blew their trumpets, and the people shouted, the walls fell down flat. Id. v, 14, 15 and 20.

8. When the Israelites were destroying its inhabitants, whom did they preserve?

A. Rahab and her family; because she hid the messengers whom Joshua sent before to spy out the land. Id. vi, 25 and ii, 15.

9. What was done with Achan and his family for taking some of the spoils?

A. They were stoned and then burnt with the articles they had taken. Id. iii, 21, 24 and 25.

10. What miracle did Joshua perform at Gibeon?

A. He commanded the sun and moon to stand still, until the people had avenged themselves on their enemies. Id. x, 13.

11. Is there any other instance of this kind recorded in the Bible?

A. No; none exactly, although God caused the shadow of the sun to go back ten degrees to prove to Hezekiah, when he was sick, that he should recover. Isa. xxxviii, 8.

12. How was Caleb, who faithfully spied out the land of Canaan, rewarded?

A. Joshua gave him Hebron, a situation that he desired, for his inheritance. Josh. xiv, 13.

13. After the country was divided off to each tribe, how many cities were appointed for the refuge of the guilty?

A. Six. Id. xx, 7, 8.

14. When Joshua had finished all his labors, what resolution did he form?

A. "As for me and my house, we will serve the Lord." Id. xxiv, 15.

15. How old was Joshua when he died?

A. One hundred and ten years. Id. xxiv, 29.

16. Where was he buried?

A. In Mount Ephraim. Id. xxiv, 30.

Fourth Period.

TENTH LESSON.

JUDGES.

1. After the death of Moses and Joshua, how was Israel governed?

A. By Judges.

2. How long did they rule Israel?

A. About 300 years.

3. What were their duties?

A. To govern, protect and instruct the people. Judges ii, 16, 19; iv, 5.

4. Who were some of the most noted judges?

A. Deborah, Gideon, Samson, Eli and Samuel.

5. Who was Deborah?

A. A prophetess of the Lord. Judges iv, 4.

6. How did she overcome Jabin, who had oppressed Israel?

A. She called to her assistance Barak. Id. iv, 60.

7. How was Sisera treated, who commanded Jabin's army?

A. He was conquered, and when flying, he went into the tent of Jael to hide himself, and while asleep she drove a nail into his temples. Id. iv, 22; v, 24, 27

8. By what signs did Gideon wish to test whether the Lord would deliver Israel by him from the Midianites?

A. He prayed that God would allow a sheepskin, that he put out at night, to be wet with dew, while the earth around was dry. And again he prayed that the skin might be dry and the earth wet. Id. vi, 37, 39.

9. Did God answer his request?

A. Yes; the skin was so wet he could wring

out the water in the morning. And it was dry the night he prayed it might be so, and the earth was wet. Id. vi, 38, 40.

10. How many men were chosen by Gideon to deliver Israel?

A. Three hundred. Judges vii, 8.

11. How were they selected?

A. From thirty-two thousand that had assembled, he was to take three hundred that lapped up water in their hands, when they went to drink; while those who stooped on their knees were to be left. Id. vii, 6, 7.

12. How were they armed?

A. With an earthen pitcher containing a light in their left hands and a trumpet in their right. Id. vii, 20.

12. What use did they make of them?

A. They attacked the Midianites by night, and as they approached them, they broke the pitchers and blew the trumpets, and cried, "the sword of the Lord and of Gideon," and they so alarmed them that their enemies fled and fell upon each other, and those that were not killed by their countrymen, were pursued by Israel. Judges vii, 19, 23.

ELEVENTH LESSON

SAMSON.

1. Besides being Judge of Israel, for what was Samson noted?

A. For his great strength.

2. How did he first show it?

A. By killing a lion. Judges xiv, 6.

3. Where was he going when he slew the lion?

A. He was going with his parents to Timnath, to see the Philistine woman whom he desired to marry. Id. xiv, 5.

4. Why did his parents not wish him to marry her?

A. Because God had forbidden the Israelites to intermarry with the surrounding nations. Joshua xxiii, 12, 13.

5. When Samson afterwards saw bees making honey in the lion's carcass, what riddle did he propose to his wife's friends?

A. "Out of the eater came forth meat, and out of the strong came forth sweetness."—Judges, xiv, 14.

6. How did they find it out?

A. They persuaded his wife to get him to tell her; though he had not mentioned it even to his father and mother.

7. How did he get the garments and other things he had promised them if they would tell it?

A. He went down to Ashkelon and slew thirty Philistines, and took their spoil, and gave change of garments to those who expounded the riddle. Id. xiv, 19.

8. How many Philistines did he kill at Lehi with the jaw-bone of an ass?

A. One thousand. Id. xv, 15.

9. How did Samson at last fall into the hands of the Philistines?

A. Delilah, a Philistine woman, enticed him to tell wherein his great strength lay. And as soon as she had found out, she made him sleep upon her knees, and had his locks shaven off. Id. xvi, 4, 20.

10. What did they do with him?

A. They put out his eyes, and bound him with fetters of brass, and made him grind in the prison. Id. 21.

11. How did he avenge himself when his hair had grown out?

A. He pulled down upon himself a house in which there were three thousand and more Philistines. Id. xvi, 23, 30.

12. What may Samson's history teach us?

A. That the greatest bodily strength, combined with a high degree of cunning, will not secure for us safety or happiness, when we disobey our parents or the commands of God.

TWELFTH LESSON

RUTH.

1. What remarkable person lived in the time of the Judges, whose history occupied a whole book of the Bible?

A. Ruth.

2. Where did she live?

A. In the land of Moab.

3. How then is her history so fully given in the Bible?

A. Because she married an Israelite, which happened in this way: Elimelech, of Bethlehem-Judah, fled, to Moab, with his wife, Naomi, and his two sons, during a famine in Canaan. Then his two sons married Orpah and Ruth. At length, Elimelech and both his sons died, leaving Naomi alone.

4. What did she resolve to do?

A. To return to the land of Judah. Ruth, i, 7

5. Who went with her some distance?

A. Her two daughters-in-law. Id. i, 7

6. What did Naomi say to them?

A. "Go, return each to her mother's house. The Lord deal kindly with you, as ye have dealt with the dead and with me." Id. i, 8

7. Did they both return?

A. Orpah went back, but Ruth clave unto her and said, "Entreat me not to leave thee or to return from following after thee; for whether thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy *God* my *God*; where thou diest, will I die, and there will I be buried." Id. i, 16 and 17.

8. What other claim, besides her piety, did Ruth have, to be mentioned in the Bible?

A. She married Boaz, a relative of her first husband, and thus she became the mother of Obed, who was the father of Jesse, the father of David, from whom Christ sprung. Id. iv, 13, 17.

ELI.

9. In whom among the Judges, have we an example of sinful indulgence towards his children?

A. In Eli.

10. What did he say to his sons, when their wicked conduct was reported to him?

A. "Nay, my sons, for it is no good report I hear." 1 Sam. ii, 22.

11. How did God punish Eli and his sons?

A. He himself and most of his sons died violent deaths.

12. Which two of his sons were killed by the Philistines?

A. Hophni and Phineas. Id. iv, 17.

13. What caused the death of Eli?

A. A messenger ran to tell him of the victory of the Philistines, the death of his sons and the capture of the Ark at Aphek. And as he mentioned that the Ark of God was taken, "Eli fell from off his seat backwards, and his neck brake and he died; for he was an old man and heavv." 1 Sam. iv. 13, 17 and 18.

THIRTEENTH LESSON

SAMUEL.

1. Who was the last of the Judges?

A. Samuel.

2. Why was he so called?

A. Because his mother had prayed most earnestly for him, and was heard and answered by God. 1 Sam. i, 20.

3. Who were his parents?

A. Elkanah and Hannah. Id. 19 and 20.

4. As soon as he was old enough to be weaned where did his mother leave him?

A. With Eli in the house of the Lord at Shiloh. 1 Sam. i, 24.

5. How did Samuel succeed in his duties of ministering in the Lord's house?

A. "The child Samuel grew in favor both with the Lord and also with men." 1 Sam. ii, 26.

6. What is the most remarkable event of Samuel's life?

A. His call by God.

7. When did it occur?

A. Just after they had gone to bed.

8. When Samuel heard the Lord call him by name, who did he think he was?

A. Eli; for he went to Eli each time and said, "Thou didst call me."

9. What beautiful answer did Eli at last tell him to make if he heard the voice again?

A. "Speak Lord for thy servant heareth."
1 Sam. iii, 9.

10. What did the Lord tell Samuel about?

A. The punishment of Eli and his family.
Id. iii, 13.

11. How did Eli receive the fearful tidings?

A. He said, "It is the Lord, let him do what seemeth him good." Id. iii, 18.

12. After Samuel had told Eli the things that would happen to him and his family, how was he regarded by the people?

A. As a Prophet. 1 Sam. iii, 20.

13. Though the people knew that Samuel was a prophet of the Lord, and that he had been faithful and just in judging them, how did they at last treat him?

A. They said unto him, "Behold thou art old and thy sons walk not in thy ways; now make us a king to judge us like all the nations." 1 Sam. viii, 5.

14. How did God encourage Samuel?

A. And the Lord said unto him, "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them." 1 Sam. viii, 7.

15. Where was Samuel buried?

A. At Ramah. 1 Sam. xxv, 1.

Fifth Period.

FOURTEENTH LESSON.

SAUL, SON OF KISH.

1. Who was the first King of Israel?

A. Saul, the son of Kish.

2. For what was he most noted?

A. For his great size and beauty; "from his shoulders and upwards, he was higher than any of the people." 1 Sam. ix, 2.

3. How did Samuel meet with him?

A. Saul was seeking his father's asses, and when he could not find them, his servant told him to enquire about them of Samuel, the prophet.

4. How did Samuel treat him?

A. He told him that the asses had been found, and that upon him was the desire of all Israel; and then brought him and his servant in and made them sit in the chiefest place. 1 Sam. ix, 20, 22.

5. What did Samuel do to Saul before they separated?

A. He anointed him as king, by pouring a vial of oil on his head. Id. x, 21.

6. What occurred to Saul after he left?

A. "God gave him another heart." Id. x, 9.

7. What did the people say when they saw Saul prophesying?

A. "Is Saul also among the prophets?" Id. x, 11, and xix, 24.

8. Where was he first publicly recognized as king?

A. At Mizpeh, when all the people shouted and said, "God save the king." Id. x, 24.

9. What was the first instance of Saul's transgressing the laws of God?

A. At Gilgal he offered a burnt offering with his own hands, which no one but a priest was allowed to do. Id. xiii, 9.

10. What was his second failure in duty?

A. The Lord commanded him to destroy the Amalekites with every living creature they possessed; but Saul saved Agag, their king, alive, and the best of the sheep and oxen to sacrifice to the Lord. Id. xv, 3, 9, 20.

11. What did Samuel say?

A. "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice; and to hearken than the fat of rams." Id. xv, 22.

12. What was the result of their interview?

A. Samuel refused to have any further communication with Saul, and as he was turning off, Saul laid hold on the skirt of his mantle and it rent. Then said Samuel, "The Lord has rent the kingdom of Israel from thee." Id. xv, 26, 27, 28.

13. What was the last act of folly in Saul?

A. Inquiring of the witch of Endor. Id. xxviii, 7, 14.

14. What did he learn?

A. That the next day he should be with Samuel, whom the witch called up from the dead, that is, that he and his sons should die next day. Id. xxviii, 19.

15. Was the information correct?

A. Yes, for "Saul died, and his three sons, and his armor-bearer, and all his men." Id. xxxi, 6.

16. What is the first lesson we may learn from Saul's history?

A. That great personal beauty is of no advantage, unless accompanied by correct religious principles.

17. And what other lesson may we learn from the fact of Saul's capacity to prophesy?

A. That a high degree of religious excitement does not constitute real piety, and will not be sufficient for our salvation, unless accompanied by a strict obedience to the commands of God.

FIFTEENTH LESSON.

DAVID.

1. Who was the second king of Israel?

A. David.

2. Where did he live?

A. In Bethlehem.

3. What was his appearance when his father sent to call him for Samuel to see whether the Lord had chosen him?

A. "He was ruddy and of a beautiful countenance." 1 Sam. xvi, 12.

4. What did Samuel do to him?

A. He anointed him in the midst of his brethren. Id. 13.

5. What was the first public feat David performed?

A. He killed Goliath, a giant of the Philistine army. 1 Sam. xvii.

6. Why did he not fear to go out against him?

A. Because he said, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, will deliver me out of the hand of this Philistine." Id. 37

7. When David was introduced to Saul, after he had slain the giant, how did Jonathan feel towards him?

A. "The soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul." 1 Sam. xviii, 1.

8. What did David say in his lament at the death of Jonathan?

A. "I am distressed for thee, my brother Jonathan, very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women." 2 Sam. i, 26.

9. Yet how was David treated by Saul?

A. Saul was continually trying to kill him, because he became jealous of David's popularity. 1 Sam. xviii, 7, 8, 9, 10, &c, to xxvii.

10. Notwithstanding this constant persecution, what was David's success?

A. He escaped out of the hand of Saul, and was crowned King of Judah, first at Hebron, and then, seven years afterwards, of Israel, also. 2 Sam. ii, 4, and v, 3.

SIXTEENTH LESSON

DAVID—(*continued.*)

1. Did David continue to be prosperous?

A. Yes, until he caused the death of Uriah, (by sending him in the most dangerous places in battle) so that he might marry Uriah's beautiful wife. 2 Sam. xii.

2. In what way did God teach David the sinfulness of his conduct?

A. He sent Nathan the prophet, to tell him the parable of the pet ewe lamb. 2 Sam. xii, 1-16.

3. What did David answer when Nathan said "Thou art the man?"

A. "I have sinned." Id. 13.

4. What reply did Nathan make?

A. "The Lord hath put away thy sin; nevertheless, the sword shall never depart from thy house." 2 Sam. xii, 10 and 13.

5. Was this threat carried out?

A. Yes; one after another of David's family were killed.

6. Over which of his sons did David utter the most bitter lament?

A. Over Absalom: "O, my son Absalom, my son, my son Absalom; would God I had died for thee, O, Absalom, my son, my son." 2 Sam. xviii, 33.

7. Notwithstanding this sin of David, (which he regretted afterwards so pathetically in the 51st Psalm) what redeeming desire did he express?

A. A wish to build a house for God, the materials for which he prepared; but God would not allow him to put it up, because he had been a man of blood. 2 Sam. vii, and 1 Chron. xvii.

8. Besides being a great warrior, for what else was David distinguished?

A. For being the author of most of the Psalms; a book which is more frequently read than any other in the Bible.

9. When did he compose them?

A. At every period of his life; but generally while in affliction or flying from Saul.

10. What is one of the most remarkable features of David's history and one that should most interest every human being?

A. The fact that he was one of the forefath-

ers of Christ, and that he also prophesied of his coming.

11. What important lesson may be learned from David's life?

A. That the highest gifts of body or mind will not avail to deliver us from temptation, unless we daily pray for the Holy Spirit.

SEVENTEENTH LESSON

SOLOMON.

1. Who succeeded David as king?

A. Solomon.

2. For what was he most noted?

A. For his wisdom.

3. How was it obtained?

A. Through God. The Lord offered him the privilege to ask anything he desired, and Solomon said, "Give me, now, wisdom and knowledge, that I may go out and come in before this people. For who can judge this thy people, that is so great." 1 Kings, iii, 9, and 2 Chron. i, 10.

4. When he made such a request, how did the Lord answer him?

A. "Lo I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked both riches and honor; so that there shall not

be any among the kings like unto thee. 1 Kings, iii, 12 and 13.

5. What was the first proof Solomon gave of his wisdom?

A. There were two women living in the same house, and each of them had a child of the same age. But one of the children died and its mother went and stole the other child, while its mother was sleeping. Both of them came to Solomon claiming the living child, and when there was no proof to which of them it belonged, Solomon ordered it to be cut in two and divided between them. The false mother was satisfied; but the real mother begged that it might be given to the other woman rather than have it injured. So he knew it was hers, and commanded it to be given to her. 1 Kings, iii, 16-27.

6. Besides being Judge, in what other way did Solomon show his wisdom?

A. As an author. "He spake three thousand proverbs, and his songs were a thousand and five. And he spake of trees from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he also spake of beasts and of fowl and of creeping things and of fishes. 1 Kings, iv, 32, 33.

7. What was the work for which the reign of Solomon was most distinguished?

A. The building of the Temple.

8. What was the most remarkable fact about its being built, when we consider its size and the variety of its ornaments?

A. "There was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building." 1 Kings, vi, 7.

9. What other buildings did Solomon put up?

A. His own house, which was thirteen years in building, the house of the forest of Lebanon, Porch of Judgment, house for Pharaoh's daughter, besides the wall of Jerusalem. 1 Kings, iii, and vii, 1-8.

10. Besides being the wisest man, for what else was Solomon noted?

A. For his great wealth; for he made silver to be in Jerusalem as stones. 1 Kings, x, 23 and 27.

11. What is said of the Queen of Sheba after she had seen the glory of Solomon?

A. "There was no more spirit in her," for she said, "The half was not told me." 1 Kings, x, 5 and 7.

12. Notwithstanding all his wisdom and glory, how did his strange wives affect the conduct of Solomon?

A. They caused him to sin.

13. Did he repent of his folly?

A. It is to be hoped so; as he uses words like these in closing Ecclesiastes, "Vanity of

vanities, saith the preacher, all is vanity."—
Ecc. xii, 8.

EIGHTEENTH LESSON.

REHOBAM AND THE REVOLT OF THE TEN TRIBES.

1. Who succeeded Solomon on the throne of Israel?

A. His only son, Rehoboam.

2. Did he enjoy a prosperous reign?

A. No; one of the most disastrous events to the kingdom occurred, namely, the withdrawal of the Ten Tribes from Judah and Benjamin.

3. By whom was it instigated?

A. By Jeroboam, the son of Nebat. 1 Kings xii, 1-15.

4. What hopes had been held up to Jeroboam before the death of Solomon?

A. The prophet Ahijah had told him that God would give him ten tribes of Israel. 1 Kings, xi, 23-40.

5. What was the immediate cause of the separation?

A. The harsh answer that Rehoboam made to the people, when they asked him to lighten the grievous yoke under which they had labored in his father's reign. 1 Kings, xii, 13, 14.

6. But was Jeroboam any better than Rehoboam?

A. No. He is the one "who made Israel

to sin." 1 Kings, .xii, 25-33—xiii, 33, 34—xiv, 16.

NOTE.—The following question may be omitted, or only portions of the answer recited according to the selection of the teacher. The names in italics are those of good kings, who promoted true religion.

7. What Kings succeeded Rehoboam and Jeroboam?

A. Successors of Rehoboam were	B.C	Successors of Jeroboam were
Abijah, or Abijam,	957	
<i>Asa,</i>	955	
	954	Nadab,
	952	Baasha,
	930	Elah,
	929	Zimri,
	929	Omri,
	918	Ahab,
<i>Jehoshaphat,</i>	914	
	897	Ahaziah,
	896	Jehoram or Joram,
Jehoram,	889	
Ahaziah,	884	
Athaliah,	883	Jehu,
Joash, or Jehoash,	877	
	856	Jehoahaz,
	840	Jehoash or Joash,
Amaziah,	838	
	824	Jeroboam II.
Uzziah, or Azariah,	810	
	772	Zechariah.
	771	Shallum,
	771	Menahem,

	760	Pekahiah,
	759	Pekah,
Jotham,	758	
Ahaz,	742	
	730	Hoshea,
Hezekiah,	727	
	722	Captivity of 10 Tribes.
Manasseh,	696	
Amon,	641	
Josiah,	639	
Jehoahaz,	609	
Jehoiakim,	608	
Jehoiachin,	599	
Zedekiah,	598	
Captivity of Judah.	588	

NINETEENTH LESSON

KINGS OF JUDAH.

KINGS OF ISRAEL.

Jehoshaphat.	{	Elijah.	}	Ahab,
				Ahaziah,
				Jehoram.

1. For what were the successors of Jeroboam and Rehoboam remarkable?

A. Most of them were remarkable either for their great wickedness or great goodness.

2. Are they all worthy of being remembered?

A. No. Because some of them reigned so short a time that it was impossible for them to have achieved anything noble.

3. How then shall we continue the history of the Bible—what shall we take as a guide for its chronology?

A. The Prophets. Because they became much more distinguished than their sovereigns.

4. What good king lived in Judah before the appearance of Elijah?

A. Asa.

5. During the reign of what kings did Elijah prophesy?

A. During the reign of Jehoshaphat king of Judah, and that of Ahab, Ahaziah and Jehoram kings of Israel.

6. To whom was Elijah sent?

A. To Ahab, king of Israel. 1 Kg's xvii, 1.

7. What was Elijah's origin or descent?

A. There is no mention in the Bible of his parents or of his previous history; until it is said, "And Elijah, the Tishbite, of the inhabitants of Giliad, said unto Ahab." Id.

8. What is the meaning of Elijah's name?

A. (Ail Jehovah) God Jehovah hath sent me.

9. What was the first announcement Elijah made to Ahab?

A. "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." Id.

20. How was Elijah fed at the brook Cherith?

A. By Ravens. Id. 4-6.

11. Where did he go when the brook dried up?

A. To Zarephath near Sidon. Id. 9 v.

12. How was he fed there?

A. By a Widow, who had only a handful of meal and a little oil in a cruse; yet they never failed. Id. 14-16.

13. How was the Widow afflicted?

A. By the death of her son. Id. 18.

14. How was he restored to life?

A. By the prayers of Elijah. Id. 22.

TWENTIETH LESSON

ELIJAH—(*continued.*)

1. How did Ahab address Elijah when the Lord sent him to Ahab in the third year of the famine?

A. "Art thou he that troubleth Israel?"—
1 Kings, xviii, 17.

2. What did Elijah require him to do?

A. "To gather all Israel unto Mt. Carmel, with the 450 prophets of Baal, and the 400 prophets of the grove." Id. xviii, 19.

3. What test did Elijah offer to prove which was the true prophet, himself or Baal's?

A. They were each to offer a sacrifice, and whosoever was consumed by fire from heaven that man was to be regarded the true prophet. Id. 32-38.

4. Whom did the Lord answer?

A. Elijah.

5. What did Elijah do with the prophets of Baal?

A. He killed them all. Id. 40.

6. What did he tell Ahab to do?

A. To hasten home; for there would be a storm. Id. 41-46.

7. What did Jezebel, the Queen, say when she heard that her prophets had been destroyed?

A. That she would kill Elijah. 1 Kings, xix, 2.

8. What became of Elijah?

A. He fled to the wilderness and "requested for himself that he might die." 1 Kings, xix, 25.

9. How was he comforted?

A. An angel appeared unto him and supplied him with food and sent him to Mt. Horeb, where God addressed him "in a still small voice." Id. 5-12.

10. What directions did the voice give him?

A. To anoint Jehu king over Israel and Elisha, the prophet, to be his own successor. Id. 16.

11. What was the end of the wicked Ahab and Jezebel?

A. They were both killed and the dogs licked their blood according to the word of Elijah. 1 Kings, xxi, 19, do xxii, 38—2 do ix, 30-37.

12. What was the end of Elijah?

A. Like the beginning of his life, his end was mysterious. The Lord took him to heaven

in a chariot of fire, in the presenee of Elisha, on whom he let his mantle fall. 2 Kings, ii, 13.

13 Is there any other mention of him in the Bible?

A. Yes. At the transfiguration of Christ Elijah and Moses talked with him. Luke, ix, 30.

Beside John the Baptist, came in the power and spirit of Elijah or Elias, as he is often called in the New Testament.

NOTE.—See Krummacher's "Elijah the Tishbitez."

TWENTY-FIRST LESSON.

KINGS OF JUDAH.

KINGS OF ISRAEL.

Jehoram or Joram,	<div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 4em; vertical-align: middle;">{</div> <div style="display: inline-block; vertical-align: middle; text-align: center;"> <p>B. C.</p> <p>894—838</p> <p>Elisha.</p> </div> </div>	Jehoram or Joram,
Ahaziah,		Jehu,
Athaliah,		Jehoahaz,
Jehoash or		Jehoash,
Josh,		
Amaziah,		

1. Who succeeded Elijah as prophet?

A. Elisha.

2. How was he called?

A. Elijah east his mantle on him while he was ploughing in the field, (1 Kings, xix, 19, 21,) and also let it fall for him, when he was

going up to heaven in a chariot of fire. 2 Kings, ii, 14.

3. What is the meaning of the name Elisha?

A. "God the Deliverer," from two Hebrew words.

4. Why so called?

A. Because most of his miracles were of a merciful character.

5. Which were the only two that inflicted pain?

A. The destruction of 42 children at Bethel by two she bears, and the transferring Naaman's leprosy to his own servant Gehazi.

6. Why were the children destroyed?

A. Because they laughed at Elisha and said "Go up, thou, bald head." It is thought by some writers that they took the name of God in vain and were punished more severely on that account.

7. What lesson should this teach children?

A. To respect old age and to reverence God and his prophets.

8. What was the nature of the leprosy?

A. It was a loathsome disease, which caused its victims to be separated from all society, and was regarded as incurable. Kitto's Cyclopaedia.

9. How did Naaman, who was a Syrian lord, hear of Elisha's power to cure his leprosy?

A. He heard of Elisha through a Hebrew maid that his wife had, and who inquired of

her mistress, why Naaman did not go to the prophet in her country.

10. Was Naaman willing to obey the simple directions of Elisha to wash seven times in the Jordan?

A. No, because he was a proud man and thought the prophet would come out, and call on his God over him. 2 Kings v, 11.

11. But after Naaman was induced by his followers to obey the prophet, how did he act towards him?

A. He returned to Elisha and offered him every thing in his power.

12. Did Elisha accept any of his presents?

A. No.

13. Why was Gehazi so severely punished for going after Naaman?

A. Because he told a lie and made it appear that Elisha had a mercenary spirit in the blessing he bestowed.

14. What may we learn from Elisha's character?

A. 1st, that we should be *faithful* in every lawful occupation. For he was faithful as a ploughman. 1 Kgs. xix, 19-21; then as a Superintendant of the Sons of the prophets. 2 Kgs. ii, 3-15, at Bethel and Jericho, and

2d. That we should be *disinterested* in the good we do.

15. What was the last miracle wrought by Elisha or through his influence?

A. When the Israelites were burying a man, the Moabites invaded their land, and when they saw them coming, they "cast the man into the sepulchre of Elisha; and when the man was let down and touched the bones of Elisha, he revived and stood upon his feet." 2 Kgs. xiii, 20, 21..

THE PROPHETS.

1. What is the meaning of the word prophet?

A. A foreteller of future events.

2. What else was a prophet sometimes called?

A. A seer.

3. Who have the title of prophets properly?

A. Those whose predictions have been preserved and collected together separately.

4. How many were they?

A. Sixteen.

5. Were there any others?

A. Several. Moses, Elijah, Elisha, &c.

6. How are the regular prophets divided?

A. Into, Major and Minor: or Greater and Less, according to the length of their writings.

7. Are they arranged according to the time at which they wrote?

A. No! according to the length of their productions, the longest coming first.

TWENTY-SECOND LESSON

JONAH.

1. What prophet lived in Israel at the same time with Elisha?

A. Jonah.

2. From what is the name derived in Hebrew?

A. From *Yonah*, a dove, and that again comes from the verb *Yon*, to boil up, be in a ferment or excitement.

3. What is his early history?

A. He was the son of Amittai, of Gath-hephuer, a town in Zebulon.

4. What prophecy did he make concerning Israel?

A. That Jeroboam II, should conquer the Syrians and enlarge the boundaries of Israel on the North to Hamath, and on the South to the Dead Sea. 1 Kgs. xvi : 25, and Josephus' *Antiq.* ix, 10, 1.

5. But for what is Jonah most celebrated?

A. For his mission to Nineveh.

6. Did he obey God when he commanded him to go to Nineveh?

A. No. He went down to Joppa, to take a ship going to Tarshish, which is supposed by some to mean Spain. *Kitto's Encyl.* and *Jonah* i, 3.

7. Did he have a prosperous voyage?

A. No. There came up a great storm, which almost destroyed the ship, and when the sailors saw that they must perish, they cast lots to see for whose sins the tempest was sent.

8. Upon whom did the lot fall to be thrown into the sea?

A. Upon Jonah.

9. Was he willing to submit to his fate?

A. Yes: he told them to do it. Jonah i, 12.

10. Did the storm abate then?

A. Yes. Id. 15.

11. What became of Jonah?

A. The Lord had prepared a great fish to swallow up Jonah. And he was in the belly of the fish for three days and three nights. 17.

12. How was he released?

A. He prayed unto the Lord, and the Lord spake unto the fish and it vomited out Jonah on the dry land. Jonah ii, 1-10.

(On shores of Euxine or Black Sea. Josephus' Antiq.)

13. What became of Jonah afterwards?

A. He went and preached to Nineveh. Jonah iii, 1-5.

14. How large a city was it?

A. It would have taken a man three days to walk in a straight line, through it, and there were so many people that there were 120,000 children. Jonah iii, 3, and iv, 2.

15. How did they receive Jonah's message that in forty days they would be destroyed if they did not repent?

A. They all obeyed, from the king to the meanest creature; for he proclaimed a fast, in which even the cattle were included.

16. But was their repentance permanent, did it last long?

A. No, for we find other prophets lamenting her pride, idolatry and cruelty, even after she had risen a second time to greatness. Nahum i, 3. Is. xiv, 24, Zeph. ii, 13, and Ez. xxxi.

17. How was the city finally destroyed?

A. By Cyaxares, king of the Medes. 625 B. C. Kitto.

18. How did Jonah feel at the repentance of Nineveh?

A. "He was very angry." Jonah iv, 1.

19. Was this the right spirit to manifest?

A. No. God reproved him for it. Jonah iv, 2.

20. What does the New Testament teach us of Jonah?

A. 1st. That he was a type of Christ. Mat. xii, 40.

2d. That if Nineveh repented at the preaching of Jonah, our condemnation will be more severe, if we reject Christ, who is so much greater than Jonah. Mat. xii, 41. Mat. xvi, 4, and Luke xi, 29, 30.

T W E N T Y - T H I R D L E S S O N

KING OF JUDAH.

KING OF ISRAEL.

Uzziah.	{	Joel to Judah.	}	Jeroboam II.
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1. To whom was Joel sent?

A. To Judah.

2. Is any thing known of his personal history?

A. Nothing, except what he states himself, that he was the son of Pethuel. Joel i, 1.

3. How do his prophecies differ from those of later writers?

A. In not being so severe; because the people had not grown as wicked as they afterwards became.

4. How does he represent an approaching calamity?

A. As an army of locusts. Id. i, 4.

5. Did that prophecy have but a single fulfillment?

A. It may have had several, and there may be others yet to be carried out.

6. What promise should give us encouragement at this time, if we humble ourselves under the chastisement God is inflicting on us by our enemies?

A. "But I will remove far off from you the Northern army," &c. Joel ii, 17-20.

7. What promise furnishes the gréatest comfort to believers and one that has already been partially faithfully filled ?

A. "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy," &c. Joel ii, 28. Acts. ii, 16-21.

KING OF JUDAH.

KING OF ISRAEL.

Uzziah.	{	Amos to Israel.	}	Jeroboam II.
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1. Who was Amos ?

A. A herdsman of Tekoa, a town six miles South of Bethlehem, in Judea. Robinson's "Biblical Researches," II Vol., 183.

2. What does Amos say of his call ?

A. "I was no prophet; neither was I a prophet's son, and the Lord took me and said 'Go propheey unto my people Israel.'" Amos vii, 14, 15.

3. What was the sycamine or sycamore fruit he gathered ?

A. A kind of wild fig. "Burdu's Oriental Customs," p. 3.

4. At what time did he make his first appearance ?

A. Two years before the earthquake in the reign of Uzziah and Jeroboam. Amos i, 1.

5. What does Tradition say of this earthquake ?

A. That it occurred when Uzziah approached the altar to offer sacrifice with his own hands, and was struck with the Leprosy. 2 Chron. xxvi, 16-21.

6. Against whom does Amos direct his first prophecies?

A. Against the nations that surrounded Israel. Amos i.

7 Yet what is to become of Judah and Israel if they continue in sin?

A. Judah is to be devoured with fire. Amos ii, 5; and Israel shall go into captivity. Id. vii, 17, &c.

8. Is there no hope extended to them?

A. Yes. "In that day will I raise up the tabernacle of David, that is Christ. Amos ix, 11-15.

TWENTY-FOURTH LESSON

KINGS OF JUDAH.

KINGS OF ISRAEL.

Jotham, Ahaz, Hezekiah, Manasseh.	{	Isaiah to Judah and Israel.	}	Pekah, Hosea.
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1. Who was the most distinguished prophet?

A. Isaiah.

2. What is he often called?

A. The *evangelical* prophet; because he speaks so clearly of Christ and the Gospel. Is. ix. liii, liv.

3. What else is he sometimes styled?

A. The "Prince of Prophets," on account of the clearness, fullness and sublimity of his prophecies.

4. What was one of the most remarkable events of his life?

A. His restoring the health of king Hezekiah. 2 Kings xx, 1-7

5. What proof did he give Hezekiah that he would get well?

A. He told him that the shadow from the sun should return ten degrees backward. 2 Kings xx, 11.

6. How was he again serviceable to Hezekiah?

A. In encouraging him and his people when Jerusalem was besieged by Sennacherib. Is. xxxvii, and 2 Kings xix.

7. How is he supposed to have died?

A. To have been sawn asunder by the wicked king Manasseh. Heb., xi, 37.

HOSEA.

1. At what time did Hosea prophecy?

A. During, and also previous to the time of Isaiah.

2. Into how many parts may his writings be divided?

A. Into two parts, the first part consisting of the three first chapters, represents the state of

Israel by symbols. The second part consisting of the rest of the book, contains prophecies about the immediate and remote future.

3. Of what sin was Israel guilty?

A. Of Adultery, in departing from God, who had been to her a husband, as represented in the first symbol of the first chapter.

4. What promise is granted in the close of the third chapter on the return of Israel to faithfulness?

A. Afterward shall the children of Israel return and seek the Lord their God, and David their King (i.e. Christ,) and shall fear the Lord and his goodness in the latter days. Hos. iii, 5.

5. Of what other sins were the people guilty?

A. "Of lying, killing and stealing." Id. iv, 2.

6. How were Judah and Ephraim to be treated for seeking foreign aid instead of the Lord?

A. God would "pour out his wrath on them like water," and "they shall be wanderers among the nations." Hos. v, 10, and ix, 17.

7. What reference does Hosea make to Christ's resurrection, in encouraging the people to return to God?

A. "After two days will he revive us: in the third day he will raise us up." Hos. vi,

2. Mat. xxvii, 63.

T W E N T Y - F I F T H L E S S O N

KINGS OF JUDAH.

KING OF ISRAEL.

Jotham,	{	Micah	}	Hosea.
Ahaz,		to		
Hezekiah.		Judah and Israel.		

1. Where was Micah born and where did he prophecy?

A. He was born at Morasheh in Judah, and prophesied to the people of both kingdoms.

2. How was he instrumental in saving Jeremiah's life at a much later period?

A. When Jeremiah had prophesied against the prosperity of Judah, in the reign of Jehoiakim, if they went down to Egypt for help, the king and rulers became angry and threatened to punish him; but the elders reminded them that Micah and other prophets had declared the same things and suffered no harm.

3. How does Micah speak of Christ's birth-place?

A. "But thou Bethlehem, Ephratah, though thou be little among the thousands of Judah; yet out of thee, shall he come forth unto me that is to be ruler in Israel," &c. Micah v, 2, with Mat. ii, 6.

4. What does Micah predict of the dangers of professing Christianity?

A. "A man's enemies are the men of his own house." Micah vii, 6. Mat. x, 35, 36.

5. What are some of the blessings he promises in the reign of Christianity in its purity on earth?

A. "Men shall beat their swords into ploughshares and their spears into pruning hooks, neither shall they learn war any more." Micah iv, 3.

NAHUM.

6. At what time did Nahum prophecy?

A. During the reign of Hezekiah, king of Judah, after the Ten Tribes had been carried into captivity.

7. Of what place was he a native?

A. He was a native of Elkosh in Galilee.

8. When was the first chapter supposed to have been uttered?

A. As an encouragement to Hezekiah, when Sennacherib was invading the land of Judea. Nah. i.

9. Of what prophecy is the latter portion of Nahum a continuance?

A. Of Jonah.

10. Why does it seem to be a continuation of Jonah?

A. Because Nahum so clearly foretells the downward progress of Nineveh in sin and her utter ruin. Nahum ii and iii.

11. What encouraging feature of Gospel times does he present?

A. Behold upon the mountains the feet of him that bringeth good tidings," &c. Nahum i, 15, and Rom. x, 15.

Sixth Period.

TWENTY-SIXTH LESSON

THE CAPTIVITY.

1. What is meant by the captivity?

A. It implies more particularly to the carrying away of the Tribes of Judah and Benjamin into Babylon by king Nebuchadnezzar about the year 606, B. C.

2. But had there been no other tribes previous to these carried away?

A. Yes. The Ten Tribes had been carried into Assyria by Shalmaneser king of that country about the year 720, B. C.

3. Why was this calamity inflicted on God's people?

A. As a punishment for their sins, according to the warnings that different prophets had given.

4. Why was Israel removed first?

A. Because their wickedness increased more rapidly, and God desired them to be a warning to Judah.

5. What became of the Ten Tribes?

A. Their identity was lost among the nations with whom they mingled; and they have

since been called the "Ten Lost Tribes of Israel."

6. After the captivity, what name was applied to God's chosen people by their own and other writers?

A. They were called Jews. Vid. Kitto on Tribes and Gesenius'. Heb. Lexicon on (Yehudah) Judah.

7. Was there any spiritual benefit derived by the Jews from this chastisement?

A. Yes. They were never again guilty of idolatry.

HEPHANIAH.

1. What interval is supposed to have elapsed between Isaiah, Micah and the prophets of their day and the appearance of Zephaniah, Jeremiah, &c.?

A. An interval of fifty years.

2. During whose reign did Zephaniah principally prophecy?

A. During the reign of Josiah. Zeph. i, 1.

3. Against whom did he prophecy?

A. Against Judah and all those that did evil about them. Zeph. i and ii.

4. Against what great City of the East was he the last prophet to raise his voice before her final destruction?

A. Against Nineveh. Zeph. ii, 13 : iii, 7.

5. What encouraging promise does he hold

A. That the Lord would turn back their captivity. Id. iii, 13-20.

6. What delightful promise of universal harmony does Zephaniah give?

A. "Then will I turn to the people a pure language, that they may call upon the name of the Lord to serve him with one consent." Id. iii, 9.

TWENTY SEVENTH LESSON

JEREMIAH.

1. When and where did Jeremiah prophecy?

A. At Jerusalem during the whole captivity.

2. How did he happen to remain while Ezekiel and Daniel, two other prophets were carried away?

A. Nebuchadnezzar gave him his choice and he preferred like Moses, to suffer affliction with God's people rather than to enjoy the pleasures of a royal court.

3. At what age did Jeremiah begin to prophecy?

A. He begun when he was very young. Jer. i, 6.

4. What was Jeremiah's natural disposition?

A. He was very diffident, and from this fact some trace the origin of his name from two Hebrew words, *yehovah*, *Jehovah*, *yaram*, *lifts up or sets on high*.

5. By what name is the prophet known almost as well as by that of Jeremiah?

A. Jeremiah is often called the "Weeping Prophet:" because in his book of Lamentations he grieves over the distress of his countrymen.

6. Of what did Jeremiah principally prophecy?

A. Jeremiah's principal predictions related 1st. to the downfall of Judah on account of her sins. Jer. iv-ix.

2d. The punishment of Judah's oppressors, viz: Egypt. xlv. Philistia xlvii. Moab xlviii. Babylon l and li.

3d. The return of the captive Jews after seventy years. xxix, 10: xxxiii.

4th. The coming of Christ as a branch, as our righteousness, &c. Jer. xxiii, 15-26.

7 Besides Jeremiah's own distress on account of his people, how was his own suffering increased?

A. By persecution from his own townsmen. xi, 22, 23.

2d. From king Zedekiah xxxii, 3.

3d. From Irija, a Captain of the Guard, who accused him of being a Traitor. xxxvii, 13-15.

8. Where and how did Jeremiah die?

A. The Jews at Jerusalem, forced him to go with them into Egypt to escape captivity in Babylon, and there he is supposed to have been stoned to death.

HABAKKUK.

9. At what time did Habakkuk prophesy?

A. He prophesied about the same time with Jeremiah, a little before the invasion by Nebuchadnezzar.

10. Against whom are his denunciations uttered?

A. Against his own people. Hab. i. And against Babylon. Hab. ii.

11. What encouragement does he give suited to every pious soul?

A. "The just shall live by his faith." Hab. ii, 4, with Heb. x, 38, and Rom. i, 17.

TWENTY EIGHTH LESSON

DANIEL.

1. Who was Daniel?

A. He was one of the Hebrew youths whom Nebuchadnezzar carried captive to Babylon.

2. What were Daniel's habits?

A. Daniel was extremely temperate. Dan. i, 8-16.

3. For what was Daniel distinguished?

A. For interpreting dreams.

4. How was he honored for recalling and interpreting the dream Nebuchadnezzar had forgotten?

A. "The king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and

chief of the governors over all the wise men of Babylon." Dan. ii, 48.

5. What is the Hebrew origin of his name?

A. Daniel is derived from two Hebrew words—Ail, God ; and Den, a judge—that is, "One who judges in God's name."

6. How were Daniel's three friends, Shadrach, Meshach and Abednego treated for not worshipping Nebuchadnezzar's golden image?

A. They were thrown into a fiery furnace ; but escaped safely without even the smell of fire on their garments, because God had protected them on account of their faithfulness to Him. Daniel iii.

7 Which one of Daniel's prophecies had the most rapid fulfilment?

A. The destruction of Belshazzar and his kingdom of Babylon, on the same night that Daniel interpreted the hand writing on the wall. Daniel v.

8. What did Daniel's enemies say of his faithfulness in administering the government?

A. That they could find no fault against him, except it be for the Law of his God.—Daniel vi, 5.

9. How was Daniel punished for praying to God, and how was he delivered?

A. He was thrown into a den of lions ; but God delivered him, and King Darius had his enemies thrown to the lions. Id, vi.

10. On what subjects did Daniel prophesy most clearly and more at length than any other prophet?

A. 1st, upon the kingdoms that would arise before Christ appeared. Daniel ii, 31-45 : vii and viii ; and, 2d, upon the exact time when Christ would come. Daniel ix, 24-27.

TWENTY-NINTH LESSON.

EZEKIEL.

1. Who was Ezekiel?

A. One of the Jews who was carried into captivity by Nebuchadnezzar.

2. What was his office?

A. He was both a prophet and a priest.

3. What was the meaning of his name?

A. Ail ye hazaik—One whom God will strengthen.

4. Did his character correspond with his name?

A. Yes. He was bold and fearless, the opposite in disposition to the retiring Jeremiah.

5. What remarkable fulfillment of prophecy occurred in the case of King Zedekiah?

A. Ezekiel prophesied that Zedekiah should be carried to Babylon and die there ; yet, that he should not see it—all of which actually occurred in this way. Nebuchadnezzar captured Zedekiah, put out his eyes, and then carried him to Babylon. Ez. xii, 13 ; 2 Kings xxv, 7.

6. What was the general character of his prophecies?

A. Sublime but mysterious.

7. How did Ezekiel die?

A. He is supposed to have been murdered by a reprobate captive whom he had severely rebuked.

OBADIAH.

8. What is known of Obadiah personally?

A. Nothing at all.

9. What of his prophecy?

A. It is inferred, from some of the events that he narrates, that it must have been uttered after the Jews were carried into captivity; such as Edom's joy over the destruction of Jerusalem and his aid to Judah's enemies. Ob. 10-14.

10. Against whom was his prophecy directed?

A. Against Edom.

Vide Angus' "Hand Book of Bible," 505-6 pp.

THIRTIETH LESSON

EZRA.

1. How long did the Jews remain in captivity?

A. Seventy years, according to the prophecy of Jeremiah. Jer. xxv. 12, and xxix, 10.

2. By whom were they restored to their own land?

A. By Cyrus, according to the prophecy of Isaiah. Is. xlv, 28; Ez. i, 1.

3. What portion of the people returned?

A. The chief of the fathers of Judah and Benjamin, with the Levites. Ezra i, 5.

4. Who led them?

A. Zerubbabel, the grandson of Jehoiachin or Jeconiah, the king of Judah, whom Nebuchadnezzar carried into captivity. Ez. ii, 2; 1 Ch. iii, 17-19; 2 Kings xxiv, 8.

5. What was their number.

A. About (50,000) fifty thousand. Ezra, ii, 64, 65.

6. Besides their own effects, what did they carry to Jerusalem?

A. About 5400 vessels belonging to the Temple. Ez. i, 11.

7. When and under whom did a second colony start for Jerusalem?

A. In the reign of Artaxerxes, under Ezra, a Priest and Scribe. Ez. vii, 1, 5, 6.

8. What solemn duty did he require the people to perform?

A. That they should separate from their strange wives and from the people of the land. Ez. x, 10.

9. What was the most important event in the time of Ezra?

A. The rebuilding of the Temple on a larger but less elegant scale than the first. Ez. vi.

10. What rendered the laying the foundation a joyous yet painful scene?

A. The presence of some who had seen the first Temple and who wept aloud, while others were shouting for joy. Ezra iii, 12.

11. How old was Ezra when he died?

A. He is said to have been 120 years of age.

THIRTY-FIRST LESSON.

ESTHER.

1. Who was Esther?

A. An orphan among the Jewish captives who was reared by her uncle, Mordecai.

2. What did she become afterwards?

A. Queen of Persia.

3. How?

A. Vashti, wife of Ahasuerus or Xerxes, the king, refused to obey him, when he went to call her; so the nobles advised the king to put her away and take another wife. He selected Esther.

4. What act had Mordecai done to merit Xerxes' favor?

A. He had disclosed to him a plot against his life?

5. Who was prime minister or chief ruler?

A. Haman.

6. How did Haman become offended with the Jews?

A. Mordecai, the Jew, refused to bow down to him whenever he passed by.

7. What did Haman resolve to do in order to punish him?

A. He determined to destroy the whole Jewish nation.

8. How was it prevented?

A. Mordecai sent word to Esther, that unless she could prevail on the king to revoke the decree for their destruction, she herself would perish with the rest of the Jews.

9. What did Esther do?

A. She told Mordecai that he and all his friends must engage in fasting and prayer that she might find favor when she approached the king.

10. How did the Jews escape, after the king said that the law for their destruction could not be changed?

A. He allowed them to contend for their lives, and they killed 70,000 of their enemies.

11. What became of Haman and Mordecai?

A. Haman was hung on the gallows he had erected for Mordecai's execution, while Mordecai was raised to Haman's position and had greater honors conferred on him than Haman ever enjoyed.

12. Who is the author of the Book of Esther?

A. It is supposed to have been compiled or collected by Ezra from the Persian Records.

Vide the whole Book of Esther.

THIRTY-SECOND LESSON

NEHEMIAH.

1. Who was Nehemiah?

A. He was one of the Jewish captives and cup-bearer to Artaxerxes, and afterwards the author of the Book that bears his name. Neh. i, 2.

2. With what authority was Nehemiah invested?

A. Nehemiah was authorized to return to Jerusalem and rebuild the walls of the city.—Neh. ii, 8.

3. How were the walls rebuilt?

A. Nehemiah assigned a portion to each tribe and to each family to repair. Id. iii.

4. What abuses did he reform?

A. 1st, the neglect of observing the seventh year as a release to all Hebrew debtors. Neh. v.

2d, the neglect of their feasts. Neh. x, 32, 33.

3d, the neglect of the Sabbath.

4th, the intermarriage of the Jews with strange nations. Neh. xiii, 23–28.

HAGGAI.

1. Who was Haggai?

A. A prophet, who is supposed to have been

born in Babylon and raised up by God to encourage the Jews in rebuilding the second Temple.

2. What was the character of his first message?

A. It was a reproof to the people for their neglect in building God's house, while they had finished their own. Hag. i, 4.

3. What punishments had they experienced?

A. Loss in every way—in their families, in their fields and in their cattle. Id. i, 9–11.

4. What change occurred as soon as they commenced the Temple?

A. Prosperity was restored, and God's favor.

5. What promise did he give about the new Temple?

A. "The glory of this latter house shall be greater than of the former." Id. ii, 9.

6. How was this promise and that to Zerubabel, in the 23d verse, of becoming God's signet, fulfilled?

A. In Christ.

THIRTY-THIRD LESSON

ZECHARIAH.

1. Who was Zechariah?

A. A prophet and priest cotemporary with Haggai. Zec. i; Neb. xii, 4.

2. What was the object of his mission?

A. To encourage the Jews and their leaders in rebuilding the Temple.

3. Into how many parts has his work been divided?

A. Into three parts.

4. What does the first part relate?

A. From the 1st to the 6th chapters he recounts nine visions—some of them similar to those of Ezekiel and the Revelations of John.

5. What does the second part relate?

A. The 7th and 8th chapters record the visit of some Jewish ambassadors from Babylon, to inquire whether it would be acceptable to God for them to continue to observe the fasts instituted on account of the fall of the City and the Temple.

6. What reply does Zeehariah make?

A. That nothing is required by God of them but obedience. Zech. vii, 1–14.

7. What does the third part contain?

A. The history of the Jews and of the church, to the end of time. Zech. ix, 14.

8. What prophecies did Zeehariah deliver concerning Christ?

A. "Behold the man whose name is the Branch. He shall build the Temple of the Lord—and shall bear the glory and shall sit and rule upon his throne, and shall be a priest upon his throne. Zech. vi, 12.

"Behold, thy king cometh unto thee—riding

upon an ass, and a colt," &c. Zech. ix, 9, with John, xii, 15.

"The thirty pieces of silver." Zech. xi, 12, 13, with Mat. xxvii, 3-6.

"And they shall look upon me whom they have pierced."

"A fountain opened in the house of David for," &c. Zech. xii, 10; xiii, 1.

"Smite the Shepherd," &c. Zee. xiii, 7

MALACHI.

9. Who was Malachi?

A. The last of the Old Testament prophets.

10. When did he live?

A. At the same time with Nehemiah.

11. What was the immediate work that occupied his attention?

A. Trying to correct some of the errors of the priests and people.

12. What were some of their sins?

A. 1st, want of confidence in God's electing love. Mal. i, 2, 3.

2d. Their offering to God the blind, the lame and the halt, in their sacrifices. Mal. i, 8.

3d. Their robbing God in tithes and offerings. Mal. iii, 8.

13. How does he speak of those that fear the Lord?

A. That a book of remembrance shall be written before Him for them. Mal. iii, 16.

14. How does Malachi speak of John the Baptist and of Christ?

A. "Behold, I will send my messenger and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his Temple," &c. Id. iii, 1.

"Behold I send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord," &c. Id. iv, 5.



